



Sam. Allen
June 20th 1879.

MR. BENEDICT'S SERMON,
AT THE FUNERAL OF
DOCT. BELLAMY.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

Preparation for Death.

A

S E R M O N,

DELIVERED AT THE

F U N E R A L

OF THE REVEREND

JOSEPH BELLAMY, D.D.

OF BETHLEM,

MARCH IXth. 1790.

By NOAH BENEDICT, A.M.

PASTOR OF THE CHURCH IN WOODBURY.

It is appointed unto men once to die. ST. PAUL.

Therefore be ye also ready. JESUS CHRIST.

N E W - H A V E N ;

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A FUNERAL SERMON.

RESPECTABLE AUDIENCE,

I RISE to address you upon a most solemn occasion. An occasion which forces the conviction on me, that, as well the speaker as the hearer, must die.

It was the desire of the deceased, while yet alive, that at his funeral, a discourse might be delivered adapted to solemnize the mind, and benefit the living ; but not to penegryze the dead.

Your attention is therefore requested to that passage of inspiration, recorded in

II TIMOTHY, IV. 6.

*For I am now ready to be offered, and
the time of my departure is at hand.*

 HESE are the words of Paul the great apostle of the Gentiles, in which he has a special reference to himself. Though he was educated in the Pharisaic system of religion, yet, by the astonishing grace of God towards him, he was powerfully constrained to renounce that system, and to embrace the religion of the Gospel. Not only did Paul be-
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come friendly at heart to Christianity, and zealous for the faith he once destroyed, but was advanced to the office of an Apostle, to which he devoted his life, and in which he spent the residue of his days. In discharging the duties of his office, he endured great persecution and hatred. That scheme of sentiments he embraced, preached, and in a most masterly manner defended, was opposite to the general opinion of mankind, whether Jews or Gentiles, and tended to sap their religion at the root. This gave them great disgust, and on this account, they considered and treated him as their enemy. So that, as he himself declares, *the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me.* However, in his view, the cause he espoused was so glorious and important, tending so much to advance the honor of God, and the eternal welfare of mankind, that none of those things moved him, neither counted he his life dear unto himself : So that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.

When he wrote this epistle, he was a prisoner at Rome for the cause of Christianity ; and soon expected to suffer as a martyr for the truth—Hence, as in the passage before us, he says, *Now I am ready to be offered, and the time of my departure is at hand.* In this passage, two important ideas are disclosed. One in that clause of the verse, *For I am now ready to be offered* ; the other in this, *and the time of my departure is at hand.*

Some attention to each of these two ideas is designed in the following discourse.

I. I shall point out in some particulars, when the time of persons death or departure is at hand.

II.

II. Shew what is implied in readiness for death.

Lastly, conclude the subject with remarks and addresses suited to the present mournful occasion.

I. I shall point out, in some particulars, when the time of persons death or departure is at hand.

1. In a comparative view this is ever true of them while here in the world.

No sooner do we enter upon the theatre of life, than death pursues us; and whatever may be our expectations, it is but a little time before it will overtake us, and conclude the sad story of our pilgrimage on earth. To a person in youthful days, seventy or eighty years appear a lengthy period, and could he be assured of living to that age, it would go far towards equaling his wishes. But how great is the mistake! Such it is known to be by those who have had the trial. The blooming youth, may dote on old age, and think the man with an hoary head has lived till length of days has made him weary of the world; but measure the existence of such an one with any thing durable, and it is as nothing. In the first age of the world, the life of man was near a thousand years; afterwards it was reduced to four or five hundred. In succeeding time, it was shortened to the space of between one and two hundred years. And now at last we can reckon only threescore years and ten. Now compare a life of the last period with the first, and it is short indeed.

But if we still further compare it with our future, endless existence, it is but a point, it is as nothing.

Agreeable to this, it is written, *Man that is born of a woman is of few days, and full of trouble. For what*
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is your life? it is even a vapour that appeareth for a little time, and then vanisheth away. The days of men on the earth, are said to be as an hand breadth, and their age as nothing before God.

2. This is more emphatically the case with persons how few soever their years, months, or days have been, if yet the greater part of them are past, and there remains but a step between them and eternity.

Observation, as well as the book of the scriptures, teaches, that there is no age secure from death. Mankind die in infancy, and youth, and in every other period of life. No external circumstances whatever, ensure future continuance on earth. A firm constitution is no effectual bar against the arrows of death. The greatest caution in diet, labour, recreation, and sleep, affords no certainty of so much as to-morrow. Hence it is written, *Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.* A bow, shot at a venture, may wing its way with unerring aim, and hit the mark,—an unexpected arrow from the Almighty's quiver, may do execution. Some fatal disease, may suddenly seize them, and bring them down to the grave; or some accident may happen, to put a period to their life. Men may die by the hand of violence, or more immediately by the hand of God.

Innumerable are the avenues of death, and in ways little thought of by mankind, may they be called to depart out of the world.

Persons of every age, sex, and condition, in an infinite variety of circumstances, give up the ghost, and cease to be numbered with the living. However limited then, the time of their existence, in this world, if the greatest part of their days are finished, and they
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on the borders of eternity, this with propriety may be said of them, their departue is at hand.

3. This then, is evidently the case of those who have past the age of men, and yet are continued among the living. The departure of such, is most clearly at hand. With them it is the eleventh hour of the day. They have survived the morning and meridian of life, and their sun, like that in the western sky, declining behind the hills, is just ready to set. The last sand in their glass is running; the curtain of time closing; and eternity, immense and boundless, soon, very soon, to open to their view. They feel the decays of nature, and may know their dissolution draweth nigh. But a step divides between them and the world of spirits. Their next remove, is into the unseen state.

The departure of other people may be at hand, and they not know it. They may fancy they shall live many years, and hope to rejoice in them all. But aged persons may know, both from their own observation and the word of God, that their day is over, and the night of death at hand, which will forever separate them from all transitory things. Yet if they can say with sincerity they are now ready to be offered, they are happy.

Though in one view, they are to be pitied, in another, their situation is more to be envied, than that of any other people on this side heaven. They are to be pitied, considering the burdens and sorrows, the troubles and calamities, which attend their declining days: But otherwise their condition is blessed indeed.

They have almost finished a weary pilgrimage on earth; they have crossed the rocks and mountains, precipices and miry places which attend the journey
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of life, and are soon to enter upon the wished for rest, which remains for the people of God.

The situation of such, is similar to that of the mariners, who have been a voyage to a distant country, and are returning home. The voyage hath been dangerous, the sea boisterous, and their lives eminently exposed. They have been tossed from billow to billow in jeopardy, from hidden shoals and towering waves : But finally the much desired port heaves in sight—they enter the harbour with a propitious gale, and brush the azure deep. The distance between them and the shore continually decreases ; and now nothing remains but to furl the sails, drop anchor, and leap to the shore of the long, long wished for peaceful haven.

II. Proceed we now, to shew what is implied in readiness for death.

And in general it implies the same, as a readiness for heaven or the enjoyment of that glorious world.

Here I am sensible, the question will arise, wherein consists a readiness for heaven ?

It is most clearly not true, that mankind, as they are in themselves, are ready to die, by being qualified for heaven. A change must therefore take place in them, whereby they specifically differ from the rest of the world, that thereby they may be ready to die, by being prepared for heaven.

1. With respect to a right and title to heaven.

That a person may enter, and take possession of an earthly inheritance, it is necessary he should have a good title. Unless his title is good, he has no right to enter,

ter, and improve as his own. Neither, unless persons have a good title to heaven, are they prepared to die, being as yet disqualified for that world. But how a title to heaven is obtained, is a great question.

This is our answer.

1. Not by the merit of persons own doings, or by their obedience to the perfect law.

For, let it be considered, they are under a law, which requires sinless perfection, on pain of eternal death. This law they have broken, and thus failed of that sinless obedience which it requires; consequently, they have fallen under its awful curse. If therefore, they have merited any thing, it is hell by their disobedience.

For them now, to go to the law to get life, and to imagine by their own obedience to its demands, to reverse the sentence of condemnation, is folly in the extreme. As well may they think to countermand the laws of nature, and stop the sun in its orbit, as to escape hell, and attain heaven in this way. This is to join the old Pharisees in principles, and is reprobated by the gospel of Christ. Such a system if true, would overfet the whole of christianity. *For if righteousness come by the law, then Christ is dead in vain.* Let every such legalist hear those words of our apostle, and tremble, *For as many as are of the works of the law, are under the curse: For it is written, cursed is every one, that continueth not in all things which are written in the book of the law, to do them.* But,

2. A title to heaven is obtained by faith in the Lord Jesus Christ. Christ is the great medium of all friendly intercourse between heaven and earth. It is thro'

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him only, that God can extend his mercy to the guilty ; and it is through faith in his name, that they may be acquitted from guilt and have a sure title to the heavenly inheritance. He is of infinite consequence in the grand affair of man's salvation. Set aside his righteousness and atonement, and our case would be hopeless and desperate.

But, glory to God in the highest, what the law could not do, in that it was weak through the flesh, God hath sent his own Son, in the likeness of sinful flesh, and as a sacrifice for sin, condemned sin in the flesh : *That the righteousness of the law might be fulfilled in us.* Christ hath undertaken the work of our redemption ; he has come into the world, obeyed the law, and died to make atonement for sin, *that God might be just, and the justifier of him which believeth in Jesus.* Faith in Christ, is the required condition of an interest in the atonement, a compliance with the covenant of grace, and secures a title to heaven. All boasting is excluded, and the crown placed upon the head of the Redeemer. Look through the gospel, and you will find that faith in the Mediator, is ever considered as the grand essential requisite to a title to heaven. It is that exercise of heart, without which, we are condemned, and the wrath of God abides upon us. *Go ye into all the world, and preach the gospel to every creature ; he that believeth and is baptized, shall be saved ; and he that believeth not shall be damned. He that believeth is not condemned ; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

This is a scheme for sinners to obtain salvation, honorable to God, and suited to their condition. Mercy

cy and truth may meet together, righteousness and peace embrace each other ; God may be glorified, the law magnified, and the sinner pardoned and saved.

This is a device worthy of a God, and merits the admiration and wonder of the whole intelligent creation.

2. They must differ from the rest of mankind by having their hearts suited to the great good there enjoyed, and so to relish the bliss and happiness of that world.

The felicity of heaven is not merely negative, but it is positive ; such as is suited only to persons of a distinguished, particular, moral character. In heaven, there is not only no evil endured, but a good possessed of invaluable worth. This good is of a peculiar nature and kind.

To settle the point then, when persons are prepared to die, by being prepared for heaven, we must consider the nature of the good there enjoyed, and so the nature of the happiness of that world.

In this world, men have different tastes, appetites and propensities ; hence, they steer their courses differently, seeking happiness in different objects. Riches are the idol of many. Worldly honor dazzles the eyes of not a few. Women and wine are in the highest estimation by multitudes. Some prefer a tavern to any home, where the juice of the grape and intoxicating liquors are plenty, and all is noise and tumult. Some are delighted with music and dancing, and some with chambering and wantonness. In various ways men seek for happiness. But, in heaven, there is neither silver nor gold ; no carnal mirth, or any sinful gratifications.

gratifications. That is a world sacred to virtue, purity and holiness. God is the good there enjoyed, and from thence results its chief felicity. Were the inhabitants of Paradise deprived of enjoying God, their laughter would be turned into mourning, and their joy into heaviness. Every harp would be unstrung, and all the songs of Zion cease.

But know ye, that God is infinitely holy, and therefore the good there enjoyed is of an holy nature. He declares himself to be holy. The angels pronounce him such. His moral government bears witness to that truth. The law requires holiness, and the great design of the gospel is to recover men to such a state, and so to a conformity to the moral image of God. As therefore God is the chief good of heaven, and as he is an holy God, so to be prepared to die, is to have an holy temper of heart, prepared to enjoy him, and to be happy in that enjoyment.

Without such a disposition, it is absurd to suppose that he can be enjoyed as the portion of the soul. *For what fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial?* Destitute of such a temper, it is in the nature of things, impossible for persons to find contentment in God. To this end, they must be conformed to him in holiness. Accordingly, it is represented, as being the design of Christ, in coming into the world and laying down his life to redeem his people from all iniquity, and purify them unto himself, a peculiar people zealous of good works.

Analogous to what hath now been said,

3. That persons may be ready to die, their minds must be formed and suited to the society, business and employment of the heavenly world.

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The beings with whom they are to associate in that world, are the elect angels, and saints made perfect in holiness. The moral character of the heavenly inhabitants, is one and the same. They are perfectly joined together in the same mind, and in the same judgment. And as their moral character is the same, so it accords to that of God himself. He is an holy being; and as they are conformed to him, so they are holy. To be prepared to die, is to have a mind formed for the society of such beings. And it is also to have a taste suited to the business and employment of that world.

In that blessed region, there is room for the most vigorous exertion; every inhabitant hath business assigned him, which will demand all his attention, thro' the whole of his endless existence. And such will it be, as can only delight the upright in heart. Far different will it be from the temporary concerns of the present state. The products of the earth are the medium by which life in the present state is supported; and to procure them, calls for much attention and care. But the employ of heaven consists, and will forever, in surveying the works of God, contemplating his perfections, and celebrating his praise. From the enjoyment of him, principally results the happiness of heaven; hence, the more fully he is enjoyed, the greater will be the felicity. And as the enjoyment will be answerable to the knowledge of the object, the study of his perfections will engage the minds of its inhabitants; and while they study and investigate, they will not forget to praise. God is infinite; as therefore, creatures must obtain the knowledge of him, by the manifestations he makes of himself, they will attend to his works, that they may learn his character, and increase their acquaintance with him. The great work of redemption, being that by which he hath manifested

nifested himself more clearly than in all his other works, they will contemplate it with ineffable pleasure, increase their knowledge, and heighten their happiness. And praises to God and the Lamb will be sung in such strains of rapturous joy, as surpasses all present conceptions ; and a period, as boundless as eternity itself, will be allowed them in that blessed society and divine employment.

Thus I have attempted to point out and shew, what is implied in preparation for death. Union to Christ by faith, and a holy temper of heart, comprises the whole. Yet, to what hath been said, I may add, that to be under circumstances to say with the Apostle, *I am now ready to be offered*, it is requisite that persons have comfortable and satisfying evidence of their title to and meetness for the world of glory. This is to be attained by living religion, and maintaining a course of persevering fidelity to God. To this end, they must add to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, and to patience godliness. They must imitate the example, not of slumbering, but of wakeful virgins, having their lamps trimmed and burning, waiting for the coming of the blessed Bridegroom. They must live as strangers and pilgrims on earth ; as men on a journey, travelling to a distant country, who sit not down by the way, but keep their eye on the end of their journey, and make that the goal at which they aspire. That so when death arrests them, may be ready to bid it welcome, and prepared to enter upon the joys of heaven which are satisfying and everlasting.

I shall now proceed to close this Discourse, with some remarks and addresses. And,

1. Hence let it be remarked, that death is the appointed

pointed lot of us all: And whether prepared or not, may be nigh at hand.

That sentence of God to Adam, *Dust thou art, and unto dust shalt thou return*, applies to all his posterity. Nothing can give us security of life; no, not for an hour. Are we in childhood, youthful life, or middle age, we know not the day of our death. If we flatter ourselves, that to-morrow shall be as this day; yet, this day, or this night, our souls may be required of us.

2. Let it be remarked, that as preparation for death, hath been set before you at this time, so you are under advantages to learn whether you are the subjects of it.

And let me ask you, do you entertain hope, that your title to heaven is sure? If so, on what ground do you build your hope? On the works of the law, or on Christ Jesus, the only sure foundation? If you think on Christ, why think you so? Have you ever been made sensible of your lost perishing condition in yourselves? Has the law come home on your consciences, sin revived in your view, and you made sensible, you were dead in sin? Can you call to mind the time, when he who commanded the light to shine out of darkness, shone into your hearts, to give you the light of the knowledge of the glory of God, in the face of Jesus Christ?

Have you the spirit of the gospel? Is the law written in your hearts? Do you delight in it? And are you pleased with the gospel scheme? Do you take God's word to be your rule, and attend with persevering fidelity, upon the duties of the first and second table of the law? Is God the object of your worship, in the closet, family, and sanctuary? Are the righte-
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ous in your view, the excellent of the earth? Do you make a point of all personal and relative duties, living soberly, righteously, and godly in the world? Are you persons of meekness, and gentleness, as the servants of Christ? *Following peace with all men, and holiness, without which no man shall see the Lord.* Do you mourn on account of remaining corruption? And forgetting the things which are behind, do you press forward toward perfection? Is religion your delight, and that which you are after *to apprehend that for which you are apprehended of Christ?* If so, these are symptoms, that you are heirs of the heavenly inheritance.

3. Hence let it be remarked, that the people of God have reason to rejoice in the near view of their departure. Death will make an alteration much to their advantage. It will liberate them from all the troubles and calamities of the present state, and introduce them to the uninterrupted enjoyment of the greatest good. *Blessed are the dead, who die in the Lord.* The grave is a quiet resting place for their bodies, and their souls are inconceivably happy in the presence and fruition of their God. Death to the saints, is but to bid farewell to this world, to be with Christ, join the songs, and aid the triumphs of heaven. Thence forth they are ever before the throne of God, and serve him day and night in his temple: And the Lamb in the midst of the throne, feeds them, and leads them unto living fountains of water; and God wipes away all tears from their eyes.

4. Let it be remarked, that the preparations for death spoken of in the preceding part of this discourse, we may reasonably believe, took place in that VENERABLE PERSON, whose death we are called to lament.

Hence,

Hence, in the near view of his departure, he might with propriety have assumed the language of our apostle, in the verses following our text; *I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only but unto all them who love his appearing.* As a minister of Christ Jesus, and as a Christian, he had fought a good fight, done the work, gone through the hardships of his spiritual warfare, and been happily instrumental of promoting the cause of the exalted Redeemer. He had kept the faith, bringing forth the fruit of the spirit in an holy life, and vindicating the doctrines of the gospel, in opposition to the corrupt sentiments of the day in which he lived.

Between the apostle and him, there was in many respects, a great similarity. Paul professed Christianity, and so did he. Paul was a minister of Christ, and so was he. Paul spent his life in the gospel ministry, and so did he.

Besides his stated labours at home, he rode and preached abundantly abroad. In this, as well as by his writings, in defence of the gospel, to which we might add, his instructing of candidates for the evangelical ministry, he was a rich blessing to the church of Christ in New-England, and to the Christian Church in general.

It pleased God, in the early part of his life, to call him by his grace, and reveal his Son in him, that he might preach to mankind the unsearchable riches of Christ. The power of religion which he experienced in his own soul, sweetly constrained him to devote his

life to that glorious work. When but young, he applied himself with assiduity, to the study of divinity, in which he made so laudable proficiency, that he soon became qualified for the work, which ever after was the delight of his heart. His taste for divine things, excited him to search with indefatigable industry after knowledge, that he might become more thoroughly acquainted with the things which appertain to the kingdom of God. Application, aided by eminent natural abilities, rendered him one of the most able divines, and brightest luminaries, in this our western world.

A superficial knowledge of things did little satisfy his great contemplative mind. He searched for knowledge, as for silver, and took peculiar pleasure in finding out not only what was true, but why it was so.

In a variety of respects, he shone with distinguished lustre. Extensive science, ease of communicating his ideas, rendered him one of the best instructors. He was not unacquainted with persons and things, as he perused every author which came to his hands. This enabled him to converse with propriety and to edification on almost every subject.

In councils, he was much improved; for with singular facility, could he look into cases of difficulty, and investigate ways and means for a just and amicable settlement.

His benevolent feelings, were not confined to a narrow circle, but were as extensive as the globe. Sion lay near his heart, her ruins he lamented, and her prosperity, filled him with exceeding joy. Oh, what marks of anguish have I seen in him, when surveying the state of
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of the world lying in wickedness—God dishonored, his law contemned, his grace despised, and mankind involving themselves in irretrievable ruin. These reflections almost overwhelmed his pious soul, and destroyed his comfort. He had but one refuge, which was God. His providence he believed to be universal, and that good would result from all the evil which took place, by the agency of him, who made all things for himself, and is engaged to secure his own glory.

His acquaintance, as well with the political as moral state of the world, was general, and especially of his native country; and like the men of Issachar, understood the times, to know what Israel ought to do. However, divinity was his favorite study, and gained his chief attention.

As a preacher, he had perhaps no superior, and very few equals. His voice was manly, his manner engaging. Even those who were unfriendly to his religious sentiments, were pleased to hear him preach. His voice was music to their ears; his method inviting. In the desk, he appeared to understand human nature to perfection, and knew how to address himself to his auditory, so as seldom failed of gaining universal attention. He was master of his subject when he spake, and had a singular faculty of adapting himself to the meanest capacity. As his field was boundless, he gave scope to his penetrating genius, and favored his hearers with a rich variety. No subject escaped his notice, or that was not at proper times, held up to the view of his people. By this means, their advantages were great to make swift progress in knowledge, and become a people of much understanding. Yet, the more important things of religion were chiefly dwelt upon by him in his public performances. His
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primary aim, was to promote the glory of God, and the good of immortal souls. You well know, that his talent was surprising at painting divine truth, in the most lively colours, and making invisible things appear near and real. The passions of his auditory were at his command, and he well knew how to instruct the understanding, and touch the heart.

When the law was his theme, Mount-Sinai was all in a smoke; the thunder and the lightning issued from his lips, and all was solemn as the grave. On the contrary, in the most melting strains, would he describe the sufferings of Christ, his matchless love for sinners, and in persuasive eloquence, invite them to be reconciled to God. With what amazing terror, would he represent the torments of the damned! And in what lively pictures, lay open the glories of heaven, and paint the joys of the paradise of God! He was truly a workman, who needed not to be ashamed.

But after all, it was the will of heaven, that he should share the common lot of mankind, and cease to be a sojourner on earth. Death, inexorable death, hath ended his long and useful life; it hath removed him far away from all transitory things.

In his last illness, when he most possessed himself, he appeared to enjoy great serenity of mind, and to look forward with pleasing, nay, almost impatient expectation, of the glory that should be revealed. His mind was much engaged in the contemplation of the perfections and government of God, and of the issue to which things would be brought, under the direction of the wise Governor of the World. He was satisfied as to the truth of the religion he had professed, and derived great comfort from the evidence he had
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of his experimental acquaintance therewith. He anticipated the joys of heaven—he longed to be there. The manner of his dying, was not such, as had it been left to his choice, would have been most agreeable to him, having repeatedly said, he could wish to drop dead in his pulpit, at the close of public exercise. But it was not the pleasure of God to gratify him herein. He was continued upon the threshold of eternity for more than three years. Though it was contrary to his expectation, to be thus long suspended between the earth and heaven, he acquiesced in the wisdom of Providence. The welcome messenger hath at length arrived, put a period to his troubles, and crowned his wishes.

Behold, there lies the remains of that eminent servant of God, wrapped in a winding-sheet, and dressed for the grave! Mourn ye inhabitants of Bethlem, let the town of Woodbury, join in the lamentation. Let the neighbouring hills echo the sound, and the waves of the sea roll the tide of grief to distant regions. Let the church of God in every realm, take a sympathetic part, and bewail her loss. O Zion, one of thy strong pillars is removed, one of thy gapmen is no more.

But not to pursue these reflections, I shall proceed to some addresses, and so close the subject. And,

1. This solemn occasion dictates the propriety of saying a few words to her whom God hath bereaved of the nearest friend in life.

Much respected Madam,

Divine Providence hath realized to you, the truth of man's mortality, by removing your affectionate husband from your embraces. This is not the first, nor the second time in which lover and friend, have been removed

removed far from you, and your acquaintance into darkness.* We desire to sympathize with you in your affliction, and to bear a part with you, in your sorrow. In the death of the deceased, you have lost a compassionate husband, a faithful friend, an able guide, whom, had heaven seen fit to spare, and spare in health, might have been a rich blessing to you. His tender regard for you, was conspicuous, and to render you happy was an object of his attention and care. The footsteps of divine providence, in his removal, seem somewhat mysterious. Why is it, that he should become helpless, so soon after you had formed those connections, which by his death, are dissolved? Why, when you had so newly begun in matrimonial endearments, to taste the sweets of domestic happiness; and when you had a prospect of living some years in a family state, must he be seized with that fatal disease which put a period to his life? God's way is sometimes in the sea, his path in the mighty waters, and his designs unfathomable. Yet, from the perfections of his nature, we are bound to believe, that justice and judgment are the habitation his throne.

It must afford you sensible satisfaction, that you discharged the duties of your relation to him, with fidelity; as you have neglected nothing, to lengthen out a life so valuable and dear. But his day was come to fall; the unchanged decree of heaven must bring forth. His death is the result of unerring wisdom, and perfect moral rectitude. Therefore, instead of finding fault with God's administrations, hush every rising murmur, quietly acquiesce. Eye with attention, the hand which smites you; patiently submit to the rod by which you were chastized. Then shall meat come out

* She had before lost two husbands, the Rev. Mr. Leavitt, of Somers, and the Rev. Mr. Storrs, of Northbury.

out of the eater, and sweetness out of the strong—your afflictions shall be your blessings. We wish you the light of God's countenance, the support of his gracious spirit. He is able to comfort you in all your tribulations. He can administer abundant consolation. You have lost but a stream, God is a fountain. In him all fullness dwells. To him we invite you to look, and under the shadow of his wings, to seek refuge. May this afflictive providence, be sanctified to you; may it be the happy means of preparing you to follow your departed consort into the world of spirits; that you may be happy with him, in the enjoyment of God forever. This, dear Madam, is our ardent wish, and with this, we must close our address to you.

2. The children of the deceased, next claim our attention.

Afflicted Friends,

Considering the heavy loss you sustain, and the keen sensibility it must occasion, I feel myself at a loss, in what language to address you. The near relation which subsisted between the deceased and you, together with the paternal tenderness he exercised toward you, must necessarily cause his death, to be greatly lamented. By his removal, you have experienced the loss of a father, nay, more than a father, a kind parent and a faithful minister. Should I dwell upon the dark side of this dispensation, it would but open the springs of grief, it would but enlarge the tide of sorrow. I wish not to give you pain, but rather administer comfort, to your sorrowful hearts. Though your dear parent is gone, never more to be an inhabitant of this our world, you have this source of consolation; that his death is his eternal gain. He has exchanged
worlds

worlds infinitely to his advantage. Methinks. there was a croud of angels, who surrounded his dying bed, commissioned from the court above, to take the charge of his departing spirit, and see it safely lodged in the embraces of his Redeemer. Charity forbids us to place him, but in the bosom of Abraham, surrounded with kindred spirits, solacing himself at the fountain head of delight, and drinking full draughts of the rivers of pleasure, which flow at God's right hand. He died but to live, and to live in a more happifying and exalted manner, than when here on the earth. You have no reason to lament his death, as a loss to himself; for, while for him to live, was Christ, so, for him to die, was gain.

The calamity is yours, and great indeed is it, in every view. While you feel the pain, forget not the hand which caused it; but remember that submission is your duty. Let God be your refuge, and his name your strong tower. In this day of adversity, repair to him for protection. Let it be your chief care, to have a sanctified improvement of this providence. Then may you say, it is good for you that you have been afflicted. You will never more be blessed with the private councils or public instructions of your father. Remember the past; let them enter into your hearts, copy them in your lives, and you will be wise for yourselves. We commend you to God, who is able to sanctify this dispensation, and over-rule it to your everlasting good.

3. Let me in the next place, address myself to the bereaved church of Christ, and congregation in this place.

Men,

Men, Brethren, and Fathers,

You have occasion to sing of mercy and of judgment. Of mercy, in sparing the life of your worthy Pastor for so many years to you ; of judgment, in that he is called away, leaving you as sheep without a shepherd. Your loss, it is probable, is in some respects irreparable. It is scarce to be expected, that you will ever be blessed with another so able, faithful, skilful instructor. I have in time past viewed you as one of the most privileged people on this side heaven. O, what a price have you had in your hands to get wisdom ! what a blessed chance for a glorious immortality ! But, alas, the labours of your Minister are over with you. He has done his work, and is called home to receive his reward. Your eyes will see him no more ; his voice will no more be heard among you. He will no more set before you the character of Jehovah, and delineate his glorious perfections. He will no more bring into your view, your natural depravity, or your ill desert for sin. No more unfold the riches of God's grace in the gift of his Son, display the banner of the cross, and invite you to take shelter there. No more explain the god-like, glorious doctrines of grace contained in the gospel ; point out the necessity of regeneration, and saving conversion, and shew wherein they consist. No more vindicate the doctrine of imputed righteousness against gain-sayers ; or urge the importance of true holiness, exhorting you to follow peace with all men, and holiness, without which no man shall see the Lord. He will no more reprove the vicious, detect the hypocrite, or perform any branch of the ministerial office. You, who are heads of families, will no more hear the solemn counsels of his mouth, and his pathetic intreaties, to take care of your own souls, as well as those

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of your children. You, who are young, will no more be called upon by him, to remember your Creator, in the days of your youth, to forsake the foolish and live, and go in the way of understanding. He has bid a final adieu, to this desk, to this house, to this people of his charge. He will never give you another warning to flee from impending danger, nor another invitation, to hasten to the mountain of safety. Lo, his tongue cleaves to the roof of his mouth, and his lips are sealed in death. Never forget his past labours among you; his prayers and tears, his cries and intreaties with and for you. Be humble under the mighty hand of God. Consider the ground of this sore bereavement. Reflect upon the improvement you have made under the ministry of this eminent teacher, whose labours you so long enjoyed. Take the warning given you by the providence, and be quickened thereby, to prepare for your own departure. May a merciful God, who hath broken, heal you, and he who hath wounded, bind you up. Brethren, we commend you to God, and the power of his grace, who is able to build you up, and finally give you an inheritance among them which are sanctified through faith in the Redeemer.

4. I am naturally led on this occasion, to address myself in a few words, to my Fathers and Brethren, in the work of the ministry.

Reverend Sirs,

Not only one of our fellow mortals is called away by death, but also, a fellow labourer in the vineyard of God. Not only a man, a Christian, but an eminent minister of the Gospel. He was intrusted with a like office as we; he was engaged in the same cause with
us.

us. But neither his office, nor his eminence, could secure him from the stroke of death. May we not justly lament over this man of God in the expressive language of Elisha, as he saw the prophet Elijah ascending from earth to heaven, *My Father, my Father, the chariot of Israel, and the horsemen thereof*. Well may we cry out, *Our fathers, where are they, and the prophets do they live forever?* Hereby are we solemnly admonished that we must die. How doth it become us to shake off sloth, and be active in our Master's work. We are intrusted, not only with the care of our own souls, but also the souls of our people. Let us awake to the greatest of all concerns, the salvation of men. It should be our care to follow the example of Christ, that we may be patterns to our flocks, in virtue and true piety. How ought love to God and benevolence to men, to excite us to discharge the duties of our office with fidelity! Let us keep future realities much in view, and with an eye to the day, when we must give an account of our stewardship, let us pray for our flocks, warn sinners of impending destruction, and exert ourselves as under-shepherds, to turn them from darkness to light, and from the power of satan unto God. Let us pursue them to the gates of death, with our entreaties and admonitions. Let us cry aloud, and not spare, lift up our voices like trumpets, and shew sinners their transgressions and sins. Knowing the terrors of the Lord, let us persuade men to be reconciled to God. With bowels of compassion and tenderness, let us feed the sheep, and lambs of Christ's flock, with the sincere milk of the word, that they may grow thereby. Let us take heed to ourselves, and to our doctrine, and continue in them; for in so doing, we shall both save ourselves and those that hear us. And when the chief Shepherd shall

shall appear, we shall receive a crown of glory, that
fadeth not away.

To conclude. Let one and all lay it to heart, that
they must die: and now in this their day, attend to the
things which belong to their peace, lest they be hid
from their eyes. AMEN.

APPENDIX.

THE principal design of publishing memoirs of men, eminent in knowledge and piety, is the benefit of survivors, through the influence of example. With this view the following sketches are presented to the reader.

THE editor enters on the work with diffidence; but he owes it to the memory of his venerable friend, to such as shall read his theological writings, and to the churches of Christ.

THE summary of Dr. Bellamy's character, as a Christian and minister, in the preceeding discourse, was all that was necessary, or perhaps proper, on that solemn occasion: To those who were personally, and many of them intimately acquainted, it was sufficient. The following particulars are subjoined for the information of strangers.

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The Reverend Dr. JOSEPH BELLAMY, was born at New-Cheshire, in the county of New-Haven, of reputable parents, in the year 1719. His early days were devoted to literature; and at the age of sixteen years, he was graduated at Yale-College, in New-Haven. The course of his academical studies being finished, he retired from the university. And, from his private writings, * which were begun about this time, it appears that it was not long, after his removal from New-Haven, before he became the subject of those serious impressions, which we have abundant reason to believe, issued in a saving conversion.

From this period he consecrated his talents and studies to the evangelical ministry. At about the age of eighteen, he passed the usual examination before the Association of New-Haven county, and received their recommendation as a candidate for the gospel ministry. He preached in several congregations to good acceptance, and with hopeful success. But a distinguishing blessing attended his ministry, to the people of Bethlem, in the town of Woodbury. A large
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* Among the Doctor's papers is found a journal, containing an account of his life, religious exercises, &c. which he had kept, a number of years, for the assistance of serious reflection in his own breast. Extracts from these private writings, together with the publication of several tracts of his, on important subjects, might better illustrate the character above attempted, but cannot have room in this Appendix.

proportion of this infant society appeared to be awakened to a becoming sense of religion. The congregation, though small, could by no means be reconciled to part with the man, by whose ministry so many of them thought they had been conducted to a saving knowledge of the truth. After much deliberation, prayer and consultation with his fathers in the ministry—he determined to accept their call. And was accordingly ordained to the gospel ministry, and the pastoral office over the church in Bethlem, in the spring of 1740. In this retirement from the world, he devoted himself, with uncommon ardor, to his studies, and the duties of his office among his people, till the memorable revival of religion in New-England, and other parts of America, as well as Europe; which began in 1740, and was most conspicuous in 1742.—From that time he could not be contented to tarry at home. The spirit of ardent piety, which had marked his path for several years, kindled, on this occasion, into a flame. Seeing the fields white unto harvest, he thought he had a divine call to more extensive labours. Taking care that his own pulpit should be vacant as little as possible, he devoted a considerable portion of his time, for several years, to itinerating, in different parts of Connecticut and the neighbouring Colonies—preaching the gospel daily, and, often, repeatedly in a day—multitudes flock-
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ing to hear the word—and crowding to his lodgings for private instructions. Such appearances were exceedingly common in that happy season of the plentiful effusions of divine grace. And the many faithful labourers who, like the Doctor, were engaged in that most delightful service, found the work growing on their hands—and had the most animating prospect of success.

During the continuance of this extraordinary attention to religion in the land, Dr. Bellamy persevered in unremitted labours, desirous, as far possible, to “preach the gospel to every creature.” And, as far as man could judge, he was instrumental of the saving conversion of many, and of building them up in the most holy faith. It is, however, to be acknowledged, with deep humiliation, that the latter part of that wonderful season was by no means equal to the expectations of its pious friends. In the early stages of the work, it seemed to be happily free from impure mixtures. And many pious ministers were ready to believe that the latter day glory of the church was dawning. But, towards the conclusion of those religious operations, the prospect began sensibly to decline. Satan, who had in vain attempted to put a stop to this good work by open opposition, at length transformed himself into an angel of light. This produced a flood of enthusiasm and false religion, under various names.

Many

Many ignorant and vain pretenders, to uncommon attainments in religion, set up for public teachers—divisions and separations were multiplied—the religious awakening declined fast—the enemy triumphed; and the friends of Zion mourned.

The prospect of any considerable usefulness, from itinerating, being now clouded, Mr. Belamy, as well as others, returned to a more constant attention to his own charge. At this time he entered on the important task of writing his piece, entitled, *True Religion delineated*.—Though but a youth at this time, he seems to have been peculiarly qualified for a work of this kind: Not only from his distinguished abilities, ardent piety, great diligence in treasuring up theological knowledge, and an intimate acquaintance with some of the most eminent Divines, then in New-England, especially the Reverend Jonathan Edwards, whose praise is still in our churches; but also from the uncommon attention which he had given to the marks of distinction between true and false religion, in judging of his own sincerity, from the first of his religious impressions—and from his very extensive acquaintance with persons under all kinds of religious operations, during the remarkable out-pourings of God's Spirit, referred to above. This book was printed about the year 1750,

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was well received, and has lately been re-printed in Scotland.

From this period, his abilities, as a divine, became more conspicuous: And young gentlemen, who were preparing for the gospel ministry, applied to him as a teacher. He continued to be eminently useful, in this branch of his work, till the decline of life induced him to relinquish it.

As his method of instruction has met the approbation of those to whom it was known, and may probably be beneficial to others, the following summary is inserted.

After some conference, on religious subjects, with those who applied to him for instruction, by which he might learn their abilities, and cast of mind—he commonly gave them a number of questions, on the leading and most essential subjects of religion, both natural and revealed, in the form of a system. This system of questions, began with that which is the foundation of all true religion—the existence, unity, natural and moral attributes of God; and proceeded to the grounds, nature, extent and perfection of his providential and moral government of the world—the qualities essentially requisite to constitute a moral agent, or accountable creature—the

the evidences that man is such a being—the moral law, or law of nature, with respect to man—the reasons of the law, or of man's duty—the primary state of man—the present character and state of man—evidences from reason, of a future state of rewards and punishments—evidences from reason of the perpetuity of that state—whether, antecedent to supernatural revelation, there be any hope of pardon and divine favor to sinful man—the need of a supernatural revelation—grounds to hope for it—evidences that the Old and New Testaments contain such a revelation—the divine Trinity in unity—original sin—divine decree—divinity of Christ—his humanity—mediatorial office and work—nature and design of his atonement—nature, necessity, author and effects of regeneration—justifying faith—justification by faith, as distinguished from good works—the distinguishing nature and fruits of true repentance, love and other christian graces,—or the scriptural marks of a saving change—perseverance of saints—separate state—resurrection—future judgment—perpetual happiness of the righteous, and misery of the wicked—christian church—particular churches—officers, what, and how qualified—sacraments—nature and use of church discipline.

With a system of questions, similar to this, before his pupils, he directed their reading to such

such books on those leading topics, as treat them with the greatest perspicuity and force of argument; and usually spent his evenings in examining into their improvements, solving difficulties which they found, or proposing and solving others, till they had obtained a good degree of understanding in a general system. After which, he directed them to write on each of the questions before given them, reviewing those parts of the authors which treated on that subject. These dissertations of his pupils were submitted to his examination. He pointed out where their arguments were insufficient, and substituted others more suitable in their place—stated such objections as are to be found in the writings of the most able and learned opposers of the truth,—and when his pupils were unable to answer them, he pointed out the mode of solution. As they advanced in ability to make proper distinctions, he led them to read the most learned and accute opposers of the truth, on the deistical, trinitarian and other leading subjects of controversy; and laid open to them the fallacy of the most specious reasonings in those writers.

When his pupils, by reading, conversation and writing, in the form of dissertations, had gone through with a system of theological questions, he led them to write on several of the most important points, systematically, in the form
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of sermons. Next to this, he led them to peruse the best experimental and practical discourses, and to compose sermons on like subjects. This course he pursued with them, revising and correcting their compositions and inculcating the great importance of acquiring the best method of preaching the gospel, and of performing all branches of the ministerial work. And also the necessity, for this end, of a heart truly devoted to the service of Christ, and a life of watching and prayer—discouraging occasionally on the various duties, trials, comforts and motives of the evangelical work ;---that his pupils might be, as far as possible, “scribes well instructed to the kingdom of God.” We add nothing further on this head. The above hints will give the reader a general view of what was designed. But those only, who have enjoyed his instructions, can have just apprehensions of his peculiar talents, as a theological teacher--or of the diligence and ardor with which he employed them.

His doctrinal sentiments, on many of the most important principles, may be learned from his printed works. His principal publications are the following,

1. Early piety recommended. A sermon from Ecclesiastes xii. 1.

2. True

2. True Religion delineated.
(Already mentioned.)
3. Sermons on the Divinity of Christ.---The Milenium, and The Wisdom of God, in the permission of Sin.
4. Dialogues, on Theron and Aspasio. By Paulinus.
5. Essay on the Gospel.
6. The great Evil of Sin. A sermon.
7. The Law, a Schoolmaster. A sermon.

Besides these, he published several small pieces on creeds and confessions—on the Covenant of Grace---and on church Covenanting. Also, some small pieces, in answer to objections published against some of his other works.

He was a Protestant, and a Calvinist. He taught the truths contained in the Westminster Confession of Faith and Catechisms, and other approved creeds and confessions. But called no man father; and endeavoured to build all his opinions on the word of God.

As a pastor, he was diligent in the discharge of his duty, taking heed to all the flock over which the Holy Ghost had made him an overseer,

seer. He taught his people publickly and from house to house. He was especially attentive to the rising generation, and spent much time in teaching and warning the children and youth. Besides his stated labours on the Lord's-day, he frequently spent an hour, in the intervals of public worship, in catechising the children of the congregation. He was a skilful guide to enquiring souls,---and was ever ready to instruct his people and others, who applied to him in private, in the great concern of man,---and in all cases of conscience. He had an excellent talent at composing differences, and preventing or healing breaches in churches, and was much employed in such cases. And his name will long be had in honorable remembrance by our ministers and churches; especially in the 'consociation of Litchfield county, to which he belonged.

His heart was eminently formed for christian friendship: Among his intimates and tried friends he was open and free—ever careful to spend the interviews of friendship on subjects useful and important. His company was much sought—it was enjoyed with pleasure—and his friends rarely parted from him without sensible improvement, unless they were wanting to themselves.

He possessed a sufficient degree of natural fortitude—was a firm and decided defender of what
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he believed to be divine truth ; but was a friend to the persons of those, whose errors he opposed.

His writings procured him the esteem of the pious and learned at home and abroad. They have been read and several of them re-printed in Great-Britain. As a mark of this esteem, he, in the year 1768, received his Doctorate in Divinity, from the University of Aberdeen.

During the active part of life, he maintained an extensive, epistolary correspondence, by which he was beneficial to many, and obtained much useful knowledge to himself. By means of his correspondence in Britain, and especially by his worthy and constant friend, the Reverend Dr. John Erskine of Edinburgh, he annually received regular accounts of whatever materially affected the state of religion and the interest of the churches in England, Scotland, and other parts of Europe. It has already been mentioned that, in the early part of his ministry, he contracted an acquaintance with the late President Edwards—this produced an intimate friendship, which continued till the President's much lamented death—and which must be abundantly improved now they are happily reunited : To this early acquaintance and friendship with that eminent Divine, must be attributed, in part, the

the Doctor's improvement in theological learning, and his usefulness in the churches.

The reader may perhaps wish to see the Doctor in a more private walk.—The leading indications of his countenance were dignity and firmness. He was tall, and, in his youth, slender and of a thin habit—in middle life, well proportioned—in old age, his aspect and mien were commanding and venerable. About the year 1744, he married Miss Frances Sherman of New-Haven, a Lady possessed of many amiable accomplishments, and eminent piety. By her he had seven children, five of which survive their parents :—Two are no more on earth. *

From nature, education and piety, Mrs. Belamy was qualified to fill her station with uncommon usefulness. Among other important
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* Of the two children who died before their father :---The first was his second son *Jonathan* : Who finished his academical education and graduated in Yale-College, in 1772. And, having pursued the study of the law under an able teacher, and passed the accustomed examination, was admitted to the bar, as a practising attorney. Soon after which the commencement of hostilities between Great-Britain and America, induced him to take an active part. And at the close of the campaign of 1776, just as he was returning to the ardent wishes and prayers of his parents and friends, he was seized with the small-pox---and died at Oxford, Essex County, in the State of New-Jersey, on the 4th of January, 1777---in the 24th year of his age.

The other child, who did not survive her father, was *Rebecca*, his second daughter, she was married in her youth to the Reverend Mr. Hart of Preston, and died in her 42d year, December 24th, 1788. Sketches of the life and character of this amiable and pious Lady may be seen at the end of the sermon published on occasion of her death.

branches of her character, it is worthy of remark, that, during the course of many years, and till the decline of health prevented, she sustained almost the whole weight of family care, with a chearful readiness—that her husband might be interrupted as little as possible in his studies, and other duties of his office. In her domestick relations, she was a great blessing—she was the joy of her husband and children. She merited and possessed the affections of the congregation and the numerous visitors who entered her hospitable door. Faithful to her family—to her friends—to the poor—to the church of God, and, above all, faithful to her God.—She finished the labours of mortality on the 30th of August 1785, in the year of her age 62.

Doctor Bellamy was one of those who did what their “hand findeth to do with their might.” In his study and pulpit his exertions were ardent and persevering. It was, therefore, to be expected that he should spend fast—and that, in declining life, the decays of age should be rapid: This was observed to be the case, by his friends, with a painful sensibility, in some of his last years of active service—and was accelerated by the loss of the wife of his youth, and joy of his heart.

However, the year following her death, he contracted

contracted a second marriage, with Mrs. Storrs, Relict of the late Reverend Andrew Storrs, of Watertown, in Connecticut. But the prospect of a serene old age was blasted, soon after their marriage, by his being seized with a paralytic shock. This happened on the 19th of November 1786. It wholly deprived him of the use of his limbs on the left side—and greatly impaired his intellectual powers. Able physicians were consulted, and their means applied, but without success. He continued more than three years in this state of deep calamity, with little variation of his disorder ; excepting that he had some lucid intervals—in which he appeared to be himself, for a short space. In these seasons, he discoursed, to those about him, on the great things of the gospel, the dispensations of infinite wisdom in regard to the church and himself—and his joyful hope of approaching glory ; to the great satisfaction of his christian friends, and as might be expected, from his former life and ministry. But these intervals of reason became shorter and less frequent, in the later stages of his complaint. About three weeks before his death, he appeared to be afflicted with a cold and oppression of the lungs, which produced an ulceration :—And, after a painful struggle, he received his dismissal from sin and sorrow, at 8 o'clock, in the evening of Saturday, March 6th, 1790, in the 72d year of his age, and 50th of his ministry.

And,

And, we doubt not, received a welcome to that blessed society, where the imperfections and sorrows of mortality shall never come,

His funeral was attended the Tuesday following, by the Clergy of the vicinity, his own Congregation, and a numerous concourse of respectable and worthy Friends, from the neighbouring towns : who did him honor at his death, and mingled their sorrows with those of his family and particular connexions—in a manner which expressed the common sentiment that, a great man was fallen in our Israel. And, after the preceding discourse, and the connected solemnities, in the house of God, his remains were deposited in the house of silence, with every mark of respect and solemnity.

The removal of such eminent lights from our world, draws a dark veil over the church on earth !—Who shall be found to fill the vacant candlestick—and guide the bereaved flock in the path of life ? Who shall instruct our young men, who are designed for the sacred ministry ?—and be instrumental in forming them for usefulness in our churches ? Who shall preside in our ecclesiastical councils, and preserve the peace and order of the churches ? Who—but no man. Let every anxious thought be silent :—The chief Shepherd and Bishop lives, and shall for ever live.
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He walks in the midst of the seven golden candlesticks. All the churches are his care. He holds the stars in his right hand. The residue of the spirit is with him. And he hath graciously assured us, that the walls of Jerusalem are ever before him—and that the gates of hell shall never prevail.—May the falling mantle, of our ascended Prophet, rest on some favored Elisha—and the Lord of the harvest send forth labourers, who shall be still more eminent and more useful than those who are removed. May their success be still greater. And may our churches be blest with a succession of well qualified pastors—and flourish, in all the branches of christian piety and virtue, till the second coming of our Lord Jesus Christ.



